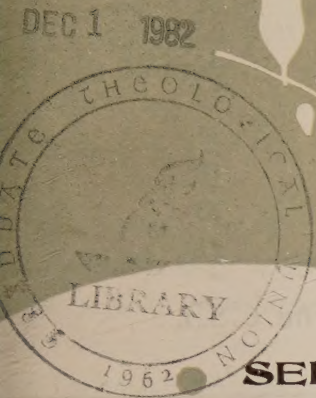


The South India CHURCHMAN

The Magazine of the Church of South India



SEPTEMBER 1982



"... Cast the net on the right side"

CONTENTS

	Page
Sharing Our Administrative Burdens	.. 1
Cost of Truth	.. 3
Bible Study	.. 7
Four Significant Marks of the Church of South India Introduction	.. 9
Prayer for India	.. 11
The Church of North India, The Church of South India & The Mar Thoma Church	.. 13
Whither our Priorities ?	.. 15
Preachers' Page	.. 16
News from the Dioceses	.. 17
News from All Over 18
Book Review	.. 20
Notices	.. 21

Opinions expressed by contributors do not commit the C.S.I.

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25 Years Ago!

We had been brought into a fellowship. It was and still is an imperfect fellowship. But it was a new experience of the power of the Spirit to break down barriers which had for many years held us apart. To the majority of Christians, even in South India, denominations are something that one takes for granted. Whatever we may say about Christian unity, we tend not to think of it as a serious possibility. God had begun to act and it had happened. What had before been a theoretical possibility had here been translated by the power of God into fact. We were strengthened to expect great things from God in the years to come. There, if I were asked, I would put one of the main differences that our union has made. I feel it when I talk to those in other Churches, whether in India or, even more, in the West, where union is still only an ideal. Perhaps only half-consciously they doubt whether any fundamental change in the Church situation with its many denominations, is possible in their own country. Here we know that God can do great things.

*Bishop A. M. Hollis,
Churchman 1957*



Our Administrative Burdens



The overall growth in the Church of South India is laudable and is a good sign of our progress and prosperity. But let us not forget that when we are growing our needs and administrative problems would also grow. There is no escape, but there is a way to tackle them and solve them even without involving the higher bodies at the Synod level. The usual practice is to pass on everything to the Synod Officers—Moderator, General Secretary and others. If all the administrative problems are referred to the higher bodies the things are likely to get delayed.

I have a strong feeling that each local administrative body should try to handle and solve its own problems and settle them then and there. This will give credibility and ability to local leadership in the sphere of administration. Moses was advised by his uncle Jethro to ease his burden of administration by delegating certain powers to some leaders at various levels. They shared the administrative burdens of Moses. 'Let them judge the people at all seasons . . . every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee.' (Exodus 18:22.)

Joshua, who succeeded Moses to lead the biggest congregation of Israelites also comes to my mind. He was facing a crisis. There was a sharp division among Israelites. They were not faithful to Yahweh, the Lord who delivered them. Instead of worshipping him they began to worship idols of other nations. This apostasy was unbearable to Joshua. He gathered all the

people and told them all what God had done to them, how he set them free from the bondage. In the end of his inspiring speech, he concluded with a climax, saying, 'if you are not willing to serve him, decide today whom you will serve, the gods your ancestors worshiped in Mesopotamia or the gods of the Amorites, in whose land you are now living.' As for my family and me, we will serve the Lord.' (Joshua 24:15.) When the whole nation in the making was obsessed with apostasy Joshua tackles the issue by bringing it to the family level. National problems was solved with the family's faith. There was Statesmanship in it. Joshua realised that faith possessed by family, the smallest unit of the nation, is more vital and essential than the faith which perhaps loosely attributed to the whole nation having lakhs of members. By declaring that his family, with one accord, will be loyal and faithful to Yahweh, Joshua set an example to us. We know how the story ended. All the people those who gathered there felt ashamed of their misbehaviour and repented for such a bad mind they had.

When Paul started establishing Churches he gave more importance to the families. He developed good relationship with families and brought them together to form a congregation which in turn gave rise to a Church. He used to mention the names of the families with whom he was familiar. Even for small congregations or Churches he used to keep some elders as caretaking persons. We know how he used to admonish these elders. We can mention a number of incidents like this from the Word of God.

It is my firm conviction that many of the disputes which Churches have, could be solved at the local congregation level or, as I call it, the unit level. In fact there is no need to take these disputes to higher level. It is a waste of energy, money and time. People at higher level do not know what is really happening at lower level. They will find it difficult to grasp the situation and help solving the problems. On the other hand they have to conduct a study or probe into the situation, make a thorough enquiry and then formulate opinions. This process will invariably takes time and sometimes justice may not be done to the right party. All these cause worry and anxiety even in the minds of the high level people. Our families and parishes should be strengthened and taught in such a way that they have wisdom to set right their behaviour, settle their disputes and have a peaceful life. If our families have peace, our parishes and pastorates will also have peace.

We must concentrate on family relationship and unity in families instead of talking in the Utopian fashion.

The local units should concentrate on creative and positive programmes so that the people may unitedly be engaged on such good work. This will not only save people's time and energy for productive purposes but also limit the chances of causing problems. It is very important and vital that local bodies should be set free from unproductive and destructive disputes to have peace and growth in the church.

If this is followed in local bodies, the diocesan leadership and Synod leadership will be much relieved from waste of time, money and manpower. They can concentrate on developing mental programmes and guide the church in new areas of ministry. May God bless our Church.

I. JESUDASON,
Moderator.

ENCOURAGEMENT

One Monday morning, after a barren Sunday, D. L. Moody sat weeping in his study, depressed with the thought that there was no pleasure in working for God if there was no fruit. A Sunday School teacher visited him and on enquiring about the previous day's meetings got the reply from Moody, 'It was as dark a Sunday as ever I had!' By way of contrast the Sunday School teacher said, 'But I had one of the best times I ever had in my life! I was preaching on Noah. If you think you are doing nothing, you read about Noah!' Moody turned to his Bible and began to study the life of the great patriarch. Here was a preacher who laboured and talked for over one hundred years without a convert but he did not get discouraged. He never led even one soul to the Lord except from his own family. Moody put down his Bible and went out to the meeting with his head held high and all thoughts of darkness and depression gone. As he sat in his chair in the meeting a man came forward trembling and said, 'My friend, I am lost. Would you please pray for my soul?' Moody thought to himself, 'What would Noah think of that?' (Gen. 6:8; Heb. 11:7.)

COST OF TRUTH*

REV. DR. A. D. MANUEL

In the field of communication, today's creative thinking is centred less on the media, the modernisation of techniques and the expansion of infrastructures and more on social, political and cultural environment, as well as on the *message itself—its nature, role and content*.

The WACC-related Christian publishing houses in the Third World have been making a self-study, by analysing the content of their publications. This content analysis is defined as a research technique for the objective, systematic and quantitative description of the *manifest* content of communication.

We have, however, found that what is omitted is just as important as what is highlighted. For reasons of national security, issues of social justice, democratisation, people's participation, unemployment, were omitted. For reasons of saleability, issues of poverty, concern for the less-fortunate members of society were not dealt with. Or in other words, prophetic opinion being a minority opinion, was not saleable and therefore not to be embarked upon.

This self-study has shown that while as communicators we are aware of the immense possibilities modern media developments have opened up for mankind, they have also created social, economic and political problems. I wish to address myself to some of these. More serious are the limitations media impose on man and seem to impair his development as a free creative being, responsible to God and his fellow beings.

Man and Media

Gunpowder transformed the strategy and technique of war. The printing press revolutionised the extension of knowledge. Today the means of mass communication exercise irresistible influence on the human condition.

Free expression and free press grew out of man's desire to know the truth and be guided by it. Once media took over and handed out to man 'packaged' and 'media' truths, his capacity to explore, examine and discover for himself what truth is, has greatly weakened. This has led man into a state of unthinking conformity. He has consequently become an easy prey to demagogues, advertising men and others who exploit him for their own ends.

Imbalance

With the extension of satellite communication, the means of communication have acquired a speed and compulsion without precedence in history. The result is that nations possessing the necessary resources and skill have the power to transmit their ideas and message at an incredible speed, creating the maximum impact on a global scale.

Indeed as information and communication are today, as never before, the source of creating wealth as commodity, the inequality in this sphere, threatens to widen the gulf between the rich and the poor in the world.

Equally disastrous developments are noted in the cultural sphere. In the developing countries, communication has been a weapon in the struggle for independence, and then in efforts to transform social structures and solve economic problems. But 90% of world news which is received in these countries pass through the four Western news agencies. This lends itself for cultural domination on the part of the First World, and cultural dependence with the Third World. This in turn affects the confidence and will of the national press. It is true that in many Third World countries people have not struggled enough to form a free national press, but it is equally true that one-way flow of information and cultural penetration from outside are impairing the cultural identity of people.

Nevertheless, the power of the press to advance human development has not diminished.

Power of the Press

Recognising this, the Unesco General Conference has suggested the following role of the Press :

to awaken the conscience of, and sensitizing public opinion to, the major problems confronting the world, and to their indivisible and global character, and in helping towards their solution.

It also affirms that free flow and wider and better dissemination of information would strengthen peace and promote international understanding.

Watergate and Vietnam are among recent examples of the ability of the Press to unearth facts, to forge opinion and to mobilise the public to act. There are pressing problems such as arms race, famine, poverty, racism, inequalities, unemployment and other injustices facing mankind. These have to be brought to the attention of the people. The mass media have a role in investigating these problems, making them better understood, and in generating the will and power in people, to find solutions for them.

Various agencies have advertisements in the religious press for raising money to aid refugees, victims of famine, or the poor. Here are areas where investigative journalism can throw more light. More often than not, the root of such problems extend beyond regional borders.

Participatory Communication

The charge that is levelled against modern press, which has already been pointed out, is that it turns people into objects who are at the receiving end of the information line. They do not play a participatory role. There is a feeling that communication systems and practices be rearranged so that man may be saved from submitting himself unconsciously to political indoctrination, unbridled consumerism and dictated social behaviour patterns.

* Excerpts from the keynote address of the Rev. Dr. Albert D. Manuel, Associate General Secretary of the World Association for Christian Communication, at the ACP-NRA/WACC Convention held at Philadelphia, Pennsylvania, May 6-9, 1981.

Here are some examples from the Third World situation where participatory communication has been successfully taking place. Political and economic pressures which people in developing regions of the world face, add a religious dimension to their experience and is reflected in their writings. Or, to put it in another way, where a just struggle is going on, it is there that the press gains its religious character.

STAFFRIDER is a magazine which gives expression to black experience in South Africa. It contains contributions from writers, poets and artists and is brought out as a group effort without a single point editorial control. There are more than 500 writers and artists who back this effort. They come under constant harassment from the security forces. David Mphuso, chairman of one group, was held in prison once. The magazine had been banned three times.

The magazine derives its name from the daredevil rider on passenger trains who travels by holding on to the side of the fast-moving coach. He is a bit more daring than most and as the name STAFFRIDER suggests, the magazine takes a bit more liberty with the law of the land than most other publications. The magazine is distributed by volunteers, many of whom are writers themselves. The connection between the writer and his audience thus becomes a real live experience—the mechanisms of market and bookshop economy do not break this link. STAFFRIDER expresses the cultural force that rests outside institutional framework in South Africa.

Another country where a significant Christian contribution has been made through publications is Zimbabwe. During the seven-year war of independence, the Mambo Press in the Diocese of Gwelo had been campaigning for independence through its publications and newspaper MOTO. In 1970 its director, Fr. Dr. Michael Traber was expelled. The present director was harassed and restrictions were imposed on him. In February 1980 an attempt was made to destroy the press with explosives. Two of the Ministers in the present Cabinet had been associated with the work of the Press. The Rev. Canon Banana, the present President of Zimbabwe, was once the chief organiser of MOTO's marketing section. Prime Minister Mugabe paid significant tribute to the Mambo Press when he said, 'They supported us because they have been committed to democracy and human rights... they have suffered with us and because of us.'

The participation of rural press, popular press in the political and social life of the people in Latin America, is well known.

COMUNICACION POPULAR. The term does not lend itself to easy translation. It is not popular in the sense that a product or a disc is. On the other hand, it indicates the trend whereby peasant and worker organisations have opted out of the media system by developing their own alternative communication structures. There is no clear-cut definition of the term. The concept can only be understood against a specific Latin American background of domination and suppression, of which the established communication system has been a part. There are some basic characteristics of COMUNICACION POPULAR.

COMUNICACION POPULAR, as Michael Traber explains, is a social and political protest against individualism, acquisitiveness, materialism and alienation epitomised by western industrial society. Communication is not the objective of COMUNICACION POPULAR. The aim

is an *equitable social and economic whole* in which the individual is not reduced to an object but is able to fulfilment as a total human being. Communication however, is an indispensable instrument for realising the socio-economic vision and is an integral part of it. It is linked with Third World History and culture, of seeing culture as a *whole* (wholeness). When colonialism exported its culture, based on individualism and acquisitiveness, brought into existence, wherever it went, a dual culture, a dual economy, and a dual polity. This duality still exists in the polarity between village and town, tradition and modernity, agriculture and industry, participation and alienation. Eighty per cent of all Third World societies however, are still rural, traditional, agricultural and in most cases, participatory. Yet it is the other 20% urban, modern, industrial and alienatory, which dominate societies set the values, pull the strings and call the tune. COMUNICACION POPULAR is an effort by the 80% silent majority to assert itself, preserve and remould its culture and wholeness. It is a protest against mass media and the cocoa-cola culture of the elite as well as a course of action aimed at overcoming domination by both.

COMUNICACION POPULAR is further characterised by the concept of praxis. It starts from an analysis of one's own historical situation, which transforms consciousness and leads to action, involvement and struggle. Communication is not seen as something which takes place between a 'sender' and a 'receiver' or even within a group of people, but within and across a whole class or society, transforming and elevating its consciousness through shared action. The experience of coming together for a common effort, the sharing and understanding of ideas and the will to change a situation *together* are such a part of COMUNICACION POPULAR as is the communication result. This type of communication ceases to be comprehensible within the stereotyped categories of 'who says what, to whom, with what effect'. Instead, COMUNICACION POPULAR means *People* who are mobilised by a *common experience* of oppression and deprivation, *struggling to overcome* their isolation and state of dependence.

Religion, religious practices and convictions, have played a significant role in COMUNICACION POPULAR. It is hardly coincidental and the concept developed in a continent which is predominantly Christian and where *campesinos* are deeply religious. While religion is at the centre of *wholeness* in all Third World Societies. Latin America has added a specific aspect of its own; COMUNICACION POPULAR is a reassertion of peasant Christianity over and above that practised by the elite. It is an implementation of the Latin American theology of liberation and, at its deepest level, it is religious communication establishing the truth of solidarity and *koinonia* which reaches far beyond worship.

One remarkable fact of this type of communication is that the institutional church is being converted by the people.

Reflecting on similar movements in Asia, the Christ Conference of Asia reports:

A new history is being written in our time. No longer are the victories and exploits of the powerful the central points for an understanding of history. Now the deep movements of the human spirit and the growing solidarity of the people are the reference points for a perception of history. Empires rise and fall, kingdoms come and go, but the people remain as the permanent reality of history.

Jesus lived with people and ministered to them. It was in living with people that Jesus understood the shape and purpose of his own ministry. He put the outcasts, dispossessed and victimised at the very centre of his teaching and proclamation of the kingdom of God. It is from this perspective that we must view the deep aspirations of the people to be the subjects of their own history.

Under the impact of the Gospel, people who were no-people are gaining personhood, identity and dignity. Harvey Perkins speaks of this experience as peopling the no-people. This is a movement of the people who as subjects of their own history free themselves from their state of bondage, being crushed or made dependent, accepting inhumanity and humiliation, and move towards a future hope and recognition.

This is an experience which is reserved not just for the poor, dispossessed and marginal in society. Jesus restored Zaccheus, a rich tax collector, to community and wholeness. The call is both to the rich and the poor, to become people of God and enjoy koinonia which, according to Charles Raven, will be marked by spiritual communion, social community and material consumerism.

Now, how can the Christian journalist respond to the realities the media and the world present, and at the same time be true to his primary duty to people the no-people? As a Christian publisher from the Third World living in the First World, my awareness of world realities are conditioned by my experience in the Third World. My observations are :

1. To develop critical awareness of problems facing all mankind

Indian churches were used to be accused of fostering a mission-compound mentality. There was the missionary, the church, and the school. And perhaps life of the community revolved around just these centres and people who grew up within this environment proved unable to cope up with life in the outside world. Interests of the community did not enlarge beyond the mission compound.

The temptation for Christian journalists is to confine their interests to those normally pursued within churches — to cater to the need for security and identity of the community. Such a policy would certainly weaken the Christian press. Journalists, theologically informed, professionally qualified and culturally imbibed with Christian values are to be in the forefronts where such issues as human rights, racism, apartheid, free flow of information and new international economic order are being discussed.

Two recent documents — the Brandt Report and the MacBride Report — throw valuable light on present-day problems. Both emphasise that in the present day, destinies of nations and people are irrevocably linked together. There is no possibility for a few to enjoy a richer and fuller life and not feel responsible for the plight of the many who are denied even basic necessities of living.

When in eighteenth-century England social divisions were wide and the plight of the poor distressing, the part played by writers was as important as that played by reformers and administrators.

The problem is one of inequality leading to injustice, a habit of imposing needs and attitudes upon societies where they do not fit and then assuming that the observed society is congenitally deficient rather than merely different. The

very concepts of Poverty and Development are buried in the problem of crossed perceptions, in which the weaker, observed, objectified partner is made to accept the image held of it by the more powerful.

2. To resist colonial and paternalistic approach to people and problems

A kind of inevitability of domination is built into the Western concept of the world. The globe is seen in terms of the West's need for it.

I quote an example Anthony Smith gives with his comments in *THE GEOPOLITICS OF INFORMATION* (Faber and Faber, London & Boston, 1980, p. 25) :

It is just a century since the famous explorer-journalist H. M. Stanley stood before the Manchester Chamber of Commerce and declared :

There are 50 millions of people beyond the gateway to the Congo, and the cotton spinners of Manchester are waiting to clothe them. Birmingham foundries are glowing with the red metal that will presently be made into ironwork for them and the trinkets that shall adorn those dusky bosoms, and the ministers of Christ are zealous to bring them, the poor benighted heathen, into the Christian fold.

It has perhaps taken a hundred years for us to become conscious, as a civilization, of the meaning embedded in such a statement and to become deeply embarrassed by it. Stanley was summing up a report. He was a newsman. His professional integrity was unassailable. But his information was collected under the inspiration of a socially accepted doctrine of colonialism, in which the pursuit of loot, markets and the Christian faith were subsumed into a single quest, which was undoubtedly emotionally uplifting for his audience in imperial England.

Smith goes on to explain that the image of the world is unbalanced by reason of their structure, history and professional intention. The imbalance in the flow of information in the present day adds to the problem.

Papua New Guinea. Five years ago, all mass media were controlled by Australia, particularly by Murdoch, a multinational. The churches were instructed in changing this colonial domination. In a united effort, the churches have launched a weekly WANTOK in Melanesian pidgin, giving status to a despised but the language of a good number of people.

In describing how people lived, how the government did or did not respond to problems, WANTOK has become an instrument of the people. Often it is not realised that it is the work of the people that makes rulers to claim their achievements. Time and again, the traditions and the wealth of the people are used by the rulers for their own purpose. WANTOK helps to emphasise the need to discover people in their own terms.

Other periodicals which have emerged in this context are :

NEW NATION which is a monthly, in English, and for young people.

THE TIMES OF PAPUA NEW GUINEA which is a weekly in English, indigenous, purports to see Christian perspectives of reality.

3. To identify with the world's poor, oppressed, lonely and lost.

An economic analysis of poverty in the Third World shows conclusively that in the modern world, riches and poverty belong together in one economic system or process which keeps the few at the top very rich. Therefore, there can be no development of the poor in isolation from the struggle to transform the system itself. Moreover, an economic system which excludes the poor from its power-structures is reinforced by the authoritarian aspects of traditional cultures and receives spiritual sanctions from pathological other-worldly and fatalistic religious attitudes. Therefore the struggle for development touches social institutions, cultural attitudes, institutions and spirituality at all levels. It touches Christian journalists who publish to cultivate values in society and seek to address themselves to the issues of the day in the light of the Gospel.

Self-expression is a prerequisite for freedom. A book published recently in Britain (FINDING A VOICE, by Amrit Wilson) contains interviews with Asian migrant women who were not taken any notice of because: (a) they are women; (b) they do not communicate in English; (c) they are culturally cut off from the host community; and (d) they are poor. The book has given them a voice and an identity. It has also brought together women on the basis of a common experience of rejection in a foreign land. Here the signs of solidarity, struggle, strength and new life may be discerned.

4. To build understanding between people.

If there is one thing that must generate understanding between people, it is first and foremost the concern for survival. The major problems that face mankind could be solved only through international co-operation. The press must seek to develop a new sense of responsibility in its readership towards a higher and larger entity than its small group, community or nation.

Christian agencies in the West involved in aid or development work in the Third World, have constantly presented negative images of the Third World realities to the First World audience. This creates a sensitive situation which, if not handled delicately, can lead on to the formation of attitudes and prejudices in people, which in the long run influence national attitudes and policies towards developing countries. It may be of interest to investigate how far a book of the type *Mother India* was responsible for the strained relationship between India and the USA.

The act of selecting certain news items for publication while rejecting others produces in the minds of the audience an impression of reality which may well be incomplete or distorted. Higher professional standards are needed for journalists to be able to illuminate diverse cultures.

ALL AFRICA PRESS SERVICE is a weekly news and features service covering Africa. It is offered on a subscription basis to newspapers, broadcasting stations, church media, documentation series. It contains 15 to 20 news items and three to four feature articles.

ALL AFRICA PRESS SERVICE was established in 1979 to help the churches in Africa effectively to exchange news, information and ideas among themselves and with the wider world, thereby strengthening links and understanding. The aim was to contribute to a more effective flow of news, information and ideas among the African peoples and nations. In particular, APS intended to try to redress the critical imbalance of news flow between Africa and the rest of the world and to help Africa communicate with itself

and with the rest of the world in a more positive manner pursuit of a new communication order.

In order to develop cooperation on a world-wide scale, dependence, dominance and inequality must be replaced by more fruitful and open relations of interdependence and complementarity based on mutual interest and the equal dignity of nations and people.

This is a challenge for Christian journalists from both developed and developing countries. And they must rise up to it, for in Christ true internationalism has its roots.

In Jesus, division created by birth, nationality, sex, status or any other known criteria the world order creates, finds no meaning. By His death and resurrection, He created a new order to which we are joint heirs.

Loyalty to the truth as seen in Jesus Christ and in the consequent Christian understanding of the nature and destiny of man, therefore means for religious journalists that Truth is the theoretical aspect of justice. Justice is the practical and moral aspect of Truth. Therefore the task of the religious journalist is seen as one that speaks to the issues facing human beings and society, in the light of the Gospel, so that human nature and the structures of human communities may be transformed in accordance with God's purpose for all people.

This vision for the Christian journalist is caught in the words of a first century writer when he wrote:

I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God; we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for adoption. . . Likewise the Spirit also helpeth our infirmities. . . the Spirit itself maketh intercession for us with groanings which cannot be uttered.

Prophetic creativity remains in relation to our ability to participate in these three groans—'creation groans', 'we groan', 'God groans'—and share this experience with our readers. It is not, however, just a story of groans and travails; it will then be not good news but bad news. It is on the other hand the travail for the great hope of the birth of the new man in Christ—the manifestation of the sons of God'.

It is the bearing of these groans of people and of God which stamp the message of religious editors with authenticity, for such participatory communication bears the mark of truth, having faced the cost:

Hast thou no scar?

No hidden scar on foot, or side, or hand?
I hear thee sung as mighty in the land,
I hear them hail thy bright ascendant star,
Hast thou no scar?

Hast thou no wound?

Yet I was wounded by the archers, spent,
Leaned Me against a tree to die; and rent
By ravening beasts that compassed me, I swooned
Hast thou no wound?

No wound, no scar?

Yet, as the Master shall the servant be,
And pierced are the feet that follow Me;
But thine are whole; can he have followed far
Who has no wound nor scar?

HIDDEN FROM THE WISE

A BIBLE STUDY ON MATTHEW 11:25-30

THE REV. DR. S. J. SAMARTHA

Bangalore

At that time Jesus declared, 'I thank thee, Father, Lord of heaven and earth, that thou hast hidden these things from the wise and understanding and revealed them to babes; yea, Father, for such was thy gracious will. (25-26)

What a reason for thanksgiving, hiding the truth from those who are eager to know and revealing it to those who did not even ask for it! And yet, Jesus declares this to be in accordance with God's 'gracious will'. Luke writes that before this thanksgiving Jesus 'rejoiced in the Holy Spirit' (Luke 10:21).

What is profound is usually very simple in the sense of being clear, unambiguous, easy to hear, grasp, or visualise. In most cultures the symbols of life and death are simple. Explanations sometimes make them complicated. The cry of a new born child, the buds of early spring, the source of a river, hands folded in prayer or outstretched for food, the last whiff of smoke rising from a funeral pyre, fresh flowers on an old grave, words are hardly necessary to explain them.

Some images point to the tensions of life. Bread leads to the hungry, water to the thirsty, and house to people without shelter. The movement from the source of life to those who are denied satisfaction is perhaps too quick. There are other images which emphasise the tranquillity rather than the tensions of life. The tree of life symbolises the interrelation between the trunk, branches, flowers and fruits, with the unseen roots drawing nourishment from the mother earth. There is the wheel of life which needs only a gentle push to start moving. The cycle can contain the line. The line cannot contain the cycle. Then there is the dance of life with its flow of freedom and spontaneity, of rhythm, harmony and joy. Different types of images from different cultures are needed to bring together the immediacy of suffering and the satisfaction of living. Life is not always a problem to be solved, but a gift of God to be received with joy and thanksgiving.

We need to brace ourselves against the avalanche of words and find for ourselves a sheltered corner to watch the flow go by. We need to recover that childlike mood which is eager to receive that which is eternally new, with a sense of wonder, expectation and gratitude.

What can be more simple than the sign of the Cross?

The Rev. Dr. S. J. Samatha, an ordained minister of the Church of South India, is a Consultant to the Christian Institute for the Study of Religion and Society, Bangalore, South India.

September 1982]

All things have been delivered unto me by the Father; and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him. (27)

This verse has been described as a Johannine meditation in the midst of a synoptic narrative. In simpler words it means this. The first three gospels focus mainly on the historical narratives about the life, words and deeds, the death and resurrection of Jesus Christ. The Fourth Gospel, on the other hand, brings out many meditative insights, particularly on the relationship between God and Jesus Christ. For example, there are the well known words such as 'He who has seen me has seen the Father' (John 14:9). 'The Father is greater than I' (John 14:28). And there is also the promise of the Holy Spirit indicating that there is more to come through being guided into 'all the truth' (16:12). This passage from Matthew combines the historical and the meditative in a striking manner.

There is a further point here. In the New Testament whenever Jesus talks to people he assumes that they already know God and his activities. The priority of God is taken for granted by him. But here there is a saying which, if taken in isolation, seems to go against it. 'No one knows the Father except the Son'. We must, of course, be careful not to build theological attitudes on the basis of isolated verses. But how to reconcile this saying with the earlier assumption that God is already known to people and that what is specially manifest in Jesus Christ is the concentration of his love in his life and death? Does the simple truth revealed to babes turn out to be really complex after all?

In the Bible God is sometimes exclusive and sometimes inclusive, perhaps more often the latter than the former. Knowledge here is not information about God, but access to life in God in order that we may be saved from sin and death. The Christian affirmation is that this access is through Jesus Christ. In him we have a *darshan*, a vision of God, in the contemplation of which we are immersed in the fullness of God's life. Such an overwhelming experience can be its own reward. Jesus Christ becomes the sacrament of the Father. Or, in him we have a *marga*, a way to God, in which case following his acts of self-denial and suffering, and looking at him in his role as servant rather than as king, we travel in the path of obedience. What is significant here is the combination of two sayings: 'No one knows the Son except the Father, and no one knows the Father except the Son.' It is only the Father who can deliver 'all things'. The Son cannot snatch it away from him. God remains the ultimate

horizon over the ocean of life. Life in Christ is life in God.

A recent news item in the Ecumenical Press Service referred to a four part 'Ecumenical Symphony' entitled 'In the Name of Life' which received its debut in Leningrad in April 1982. The report goes on to say, 'Though the composer Marat Kamillov and the conductor Yuri Aliev are both of Muslim background...' But why *though*? Are not Socialist Muslims as much concerned with the issues of life as ecumenical or evangelical Christians?

Any theme that brings together a world Christian assembly should be deep enough to retain a sense of mystery and large enough to include the whole human family. Otherwise what ought to be a truly ecumenical gathering might turn out to be an extension of Christian particularity. Christians with a persistent parochial conscience have to learn to feel more at home in the larger household of the whole inhabited world. Whether the theme remains a declaration to go it alone or whether it becomes an invitation to all to participate in the struggle against death and to cooperate in the business of life will depend on how the Christ of God lives in the heart of the assembly.

Come to me, all who labour and are heavyladen, and I will give you rest. Take my yoke upon and learn of me ; for I am gentle and lowly in heart, and you will find rest for your souls. (28-29).

This whole section in Matthew is one of the older passages in the gospels which means that the sequence of thought—thanksgiving, revelation, and invitation—must have been settled for quite some time in the oral tradition of the early Christian community. Therefore we must take the sequence seriously. Rather surprisingly, this revelation does not lead to an explanation of its content, but to an invitation to come to Christ and rest in him.

The Bible often speaks of *kairos*, the right time, the opportune moment. 'For everything there is a season... a time to keep silence, and a time to speak' (Eccl. 3:7). Jesus refuses to be hustled. 'My time has not yet come' (John 7:6). But when the right moment comes he acts. 'My time is at hand ; I will keep the passover....' (Matt. 26:18). There is a time to 'go and teach'. Is there also not a time 'to come and rest'?

To rest might mean stopping for a while during a journey to replenish our resources, to gain strength to go forward. Did not the people of Israel rest quite often during the journey in the wilderness? Did not Moses, that liberating activist, quite often disappear from the scene of work to go to the mountain top? And Jesus and his disciples during their preaching tours? To be tired and weary to be human. To hide it is less a mark of courage than of pride. Incessant activity, combined with pretensions of inexhaustible energy, seems to be quite unbiblical.

To rest is not to disengage from the battle against forces of death. Christ's call to rest is not an exemption from toil, but the offer of inner peace, the deep calming of the heart through the experience of forgiveness of sin and reconciliation with God and our neighbours. It is the fruit of being drawn to him and through him into the life of God.

One should not overstress the contrast between the yoke of Christ and the yoke of the law. The rabbis often spoke of the law, but always in terms of praise. For Christians to say that the law is a burden to the Jews could amount to bearing false witness to our neighbours because to the Jews to keep the law was not a burden but a joy. The Jews still keep the law and rejoice in it.

The contrast is between the yoke of Christ and our yoke. The rest he offers comes as a result of the exchange of our heavy yokes for his light one. May be we ourselves have made our yokes heavy and burdensome. The demand to be active, to keep moving, to answer the question 'what's new?' makes it impossible to 'find rest for your souls'. To be with people, to cultivate friendship to mend broken relationships, to become 'gentle and lowly in heart', we need that indefinable space for rest without which life becomes a burden and Christian obedience an anxious journey.

If we carry buckets of water from the sea to the shore our arms get weary and soon we become tired. But when we swim in the same sea the buoyancy of the water itself upholds us. What was heavy becomes light.

For my yoke is easy and my burden is light (30).

DEBTORS

Katar Singh, a Tibetan, for professing his faith in Christ, was sentenced to be sewn up in a yak skin and exposed to the heat of the sun. The slow process of contraction of this death trap is the most awful means of torture ever devised by human cruelty. At the close of the day the dying man asked to be allowed to write a parting message. It was as follows :

I give to Him who gave to me
My life, my all, His all to be.
My debt to Him how can I pay,
Though I may live to endless day?
I ask not one, but a thousand lives,
For Him and His own sacrifice,
Oh, will I then not gladly die
For Jesus' sake, and ask not why.

(Heb. 11:35, 36)

Four Significant Marks of the Church of South India

RT. REV. DR. SUNDAR CLARKE

Deputy Moderator

Introduction

On the 27th September 1982 one will need to imagine and recall the peeling of the Cathedral bells which rang in unison 'ring out the old and ring in the new'. It was an event and an experience, it was an incident and an indictment (by some), it was loss and gain, it was union in diversity, it was grace and the accomplishment of God's purpose.

Thirty four years have gone by. This little child has now grown from a suckling babe, rather strongly dependent on foreign funds, with teething problems into childhood (mutual dependence); to adolescence and now to manhood. The Church of South India is grown up and we need to act as grown-ups, we need to think as grown-ups and we need to live as grown-ups.

Four significant marks of the Church of South India

It may be good for us to positively look at the four significant marks of the Church of South India. We can perhaps describe the life of the CSI in terms of the fundamental functions of the Church universal. The stamp that the body of Christ bears could be described in many ways, but I would like to highlight the four perceptible marks of the universal Church which have stood out as distinctive and significant marks of the Church of South India.

(1) *Lietourgia*, (2) *Koinonia*, (3) *Kerygma*, (4) *Diaconia*.

(1) *Life as expressed in a Lietourgia :*

It must be said that the Indian mind has a definite devotional build. A person in India be he a Hindu, Muslim or Christian has a rich heritage of worship which is multi-faceted. For the devout Hindu any object or being can communicate sacredness. In some sense for him, the cosmos itself is sacred. In such an ethos there seems a great worship consciousness in India which takes different forms. Much of this Hindu *Bhakti*, worshipful devotion, is nurtured by the Puranas, religious legends, sacred texts and traditions.

It is in this context that we should understand worship in the CSI. Much of the CSI Liturgy is far too formal and western. While it may be understood by Christians in urban Churches it is highly problematic for our rural Christians who are the majority of the CSI. In the rural areas the urban formalism has little or no significance. In most of our rural congregations the people come to worship half clad, enthusiastic, clapping their hands while singing and if the worship is contextualised which more often

than naught, is not, puts the villager to sleep. Our liturgy needs to be simplified for the rural folk beating the essence of the essentials in liturgy but simplifying it to the level of the villager.

The CSI is a liturgical church and we have drawn up various liturgies for various occasions. Some of our liturgies are good, some mediocre and some out of date. One of the liturgies in which we have prided in is the liturgy of the Holy Eucharist. The sources of our liturgy are from the East and the West, from modern Christian heritage as well as from the early Church dating to the 1st and 2nd century. In some places the Roman Catholic Church has drawn much from our liturgy.

It is also very much a peoples liturgy. There is a great deal of lay participation in it. From the beginning to the end it is not merely the monotone of the celebrant but involves the creative participation of the laity throughout. Another interesting feature about the liturgy we use for Holy Eucharist is that it is full of alternatives. In other words though there is a definite liturgical frame work within which we must work this framework allows a great deal of flexibility and variety. This makes liturgy exciting.

In spite of its strength it is sad to note that there has not been a thorough study and revision of our liturgy. A revised liturgy for the Holy Eucharist has only left us with an abbreviated liturgy without attempting to make it more contemporary in thought and form. The CSI must spend more time and effort in redoing its liturgies, making them more contemporary and up-to-date in word, form and content.

(2) *Life as expressed in Koinonia :*

In the context of religious pluralism and considering the fact that the church is a small minority, Indian Christians feel the acute need for *Koinonia* and solidarity with each other. In this context perhaps the greatest need for *Koinonia* is not for co-existence but for co-witness. We need to demonstrate and make credible our witness to the fact that the love we proclaim is self-existent and self-expressive. Many non-Christians cannot understand how we can stand at two street corners and preach the same gospel of love.

Then, in a country of religious, linguistic and communal pluralism the CSI is called to be the prototype or model of human community in fellowship, expressing unity in all its dimensions. Such a *Koinonia* is probably an ideal yet to be realised for we are still to discover the centrality of the table fellowship—the model of the Eucharist.

The church is also called to a *Koinonia* over and against the sociological malady in the form of caste in our country which Nehru himself described as 'the bane of the nation'.

* Extract from the Louis Pitt lecture given at the Yale Divinity School, U.S.A.

This evil has entered into the life of the Church and has sometimes cut through the unity of the Church.

Linguism is a sister evil which effects Koinonia. We tend to think a little too linguistically but this again has become a part of the establishment and is becoming more and more accepted as a part of the social structure. When the boundaries of the Indian States were formed after independence, unfortunately the primary criterion was linguistic boundaries. This has led to the fact that State autonomy more often than not gives an assurance for linguistic autonomy. This affects the Koinonia within the church also.

However, it cannot be denied that our Koinonia has been a process of learning from each other. Every former denomination has contributed its richness to the larger family and together we have learnt so much from each other. It has also been a sharing of Christ, His Love and His Grace.

(3) *Life as expressed in Kerygma :*

The Kerygmatic emphasis is an essential aspect of the church. The CSI is mission and exists for missions. While writing this paper we are at a consultation on priorities in the Church of South India and I think every one of the twenty Dioceses has given mission top priority. In this Kerygmatic expression of our life somehow we have not had much of the Western polarisation of the Catholic and the Protestant Churches.

At this stage one will perhaps ask the very natural question 'has the church grown as the result of union?' To be quite candid I do not think there has been an explosion in the Christian population because of Church Union. There has been a very small and steady growth in our conversions. Perhaps this growth has been retarded because of the renaissance in other religions and also the antagonism of other political forces. Some sectarian groups largely supported through western funds have done a great deal of damage to the Kerygma through proselytism and through the condemnation of other religions. This is not practiced in methods of Evangelism in the CSI and we often discourage forceful conversions, offering incentives for conversions etc.

In our Kerygmatic function we have sometimes reduced the gospel into too much of propositional statements. This needs to be followed through Christian life and Christian being. We must make the Kerygma more a dynamic expression of a new life and a new age.

Any talk about the Kerygmatic function in the CSI cannot ignore dialogue with people of other faiths. This has been a very sadly neglected area in the life of the CSI. If statistics be taken and if statistics be true, most of our conversions are from the simple rural folk. A very rough guess would be not even .01% conversions would be from intellectual urbanised Hindus and Muslims.

One of the reasons for this is that we have not dialogued with them sufficiently. We have always been at the giving and not at the receiving end. We have often forgotten that communication is necessarily both listening and proclaiming. We proclaim the uniqueness of Christ without any knowledge of other religions. We need dialogue and in dialogue we need not only to listen to other faiths but also know and learn from other faiths.

In our discussion about the Kerygmatic life of the CSI another interesting feature must be identified. In many

Dioceses of the CSI there are voluntary groups of lay persons who carry on the Kerygmatic task systematically and completely on their own initiative and expense. The Church has yet to harness the energies of these lay movements.

(4) *Life as expressed in Diaconia :*

The fourth important function of the Church of South India is its Diaconia. Our Diaconia is expressed in social, economic, health, education and cultural spheres. Much has been accomplished mainly through our Institutions which are of a very high calibre. Most of these are educational and medical. Along with this we have vocational, industrial and other types of institutions. Somehow there is a very distinctive mark in our service and there is always a demand for admission into our Christian schools and Christian Hospitals. Interestingly enough it is the non-Christians who seek to get into Christian schools in spite of a number of Government schools. This probably speaks of a distinctive mark in the functioning of our Institutions. This is a part of our Diaconia.

A word of caution needs to be sounded at this stage. The modern trend of expansion and increasing our institution needs serious self-examination. Diaconia should be measured not only in terms of quantity but also in terms of quality. The church should be guarded against the danger of becoming an Institution-producing-machinery.

Another danger in the church is that we are becoming far too institutionalised. What was then called the mission compound mentality is lingering on. Our diaconia should be the leaven in the world, the salt in the world, dissolving itself into the world and not confining itself to a limited area such as the Church or mission compound. We need a more non-institutional diaconia in the CSI. We need to take medical care into communities.

It is not for people to come to the hospital but for the hospital to go to the people. Our greater concern should be for preventive care rather than for curative care. We should also elaborate on the concept of diaconia. Daily work is diaconia. Daily participation in people's struggle is diaconia. Involvement with hunger and poverty is diaconia. This has been very much in the minds of the people and perhaps need to be driven a little harder into the life of the CSI.

A rather general remark would be that there is a great awareness in the area of social concerns in the CSI. In recent times Dioceses, Bishops, Clergy, the laity are waking up to the fact that Diaconia in the church today means hardship, suffering, sweating the brow, dirtying our hands and identification with man in his need.

Another area in which we are involved at present is the area of justice to the oppressed. Oppression is to be fought because of casteism, religious discrimination, management problems, injustice and sometimes it goes to the extent of the oppressed becoming the oppressor.

The church is attempting to speak with a prophetic voice, upholding the righteousness of God and condemning the evils of man. Today in India there is religious discrimination. The church must wake up to the fact that many of our brothers, the Harijans, are being depersonalised and even dehumanised in the name of religion. We need to be sensitised, to their needs and mobilized to demonstrate and fight for the rights of the poor people.

CONCLUSION

These four significant marks of the Church of South India are no special tributes or in no way do they make the CSI more superior to any other church. The fact of our unity and growth for 34 years should lead us to further unity for the cause of mission. The later part of John 17:21 needs to be emphasised. Our unity is not self-perpetuating neither is it for self-glorification. The unity so far accomplished in the CSI is not an accomplishment of man but more an acknowledgement of God. We need to move forward into the 35th year and in the years to come into wider unity, larger evangelism and greater social concerns. We need to give leadership to the universal church. Our parent bodies need to learn from us and our partnership should mean learning from each other and as we have learnt from them. It is now time

for them to learn from us. As we have received from them, we have now something to offer to the Churches of the West, and to the other parts of the world.

A PRAYER FOR THE 35TH YEAR OF PILGRIMAGE

Lead us Lord from ungratitude to gratitude

Lead us Lord from lurking disunity to humming unity

Lead us Lord from beholding differences to beholding our commonness

Lead us Lord not to vanity but to humility

Lead us Lord from brimming gratitude to overflowing dedication.

Prayer for India

MISS SUGUNA DEVASUNDARAM,
Ag. General Secretary, C.S.I. Women fellowship, Bangalore.

O, God you declared yourself
to Moses of old,

'I AM WHO I AM'

Yes, you are same yesterday, today
and tomorrow.

Oh, Lord on that day you called Moses
because you saw the affliction of Hebrews
and heard their cry.

Today have not you seen and heard
the affliction and the cry of

Three hundred millions of this land
Who neither have caste nor care?

No, these people of this sub-continent
know not what they suffer
so raise not their cry,

But have not you seen drops of sweat
from here and there,
join together and run like stream
on the brown naked skin of the labourer?
Have not you seen

Drawn in tummies struggle to stand
under the two fold task masters?

Are Hebrews of old only your people?

Are not the out-castes of India your people?

Are the Egyptians the only task masters?

Then what about the task masters of this land?

They bark at the labourer, illiterate and the poor,
Throw five or six coins to fill their barns,
Failing which throw them out,
And fan smokes of condemnation,
Oh, unchanging Lord,
The sigh of this land is louder
than the cry of the Hebrews!

India is your chosen land,
If not, one fifth of your creatures
will not find abode here,
If not, India will not be the mother of
so many religions,
And fill the air with priority to piety
And strike the world in religious note!
Oh! Lord of Yesterday, today and tomorrow,
Call not one but many Moses,
Call them not from Horeb,
but from Himalayas to Indian Ocean,
Remove not only the fear of speech,
but also the fear of caste, community, wealth, power

Give not one Aaron
but thousands of Aarons to be your mouths to win
Millions of Pharaohs,
Stretch not rod of signs only
but also rod of your Holy Spirit
To shake this land which
will not be shaken with
Ten plagues but ten times ten plagues.
Oh, God of Mercy, have Mercy on India,
Inspire revolution in every heart
And bring everlasting peace into this land.

SERMON OUTLINES

BEWARE OF BACKSLIDING

RUTH 1:1-5

God's promises to Israel were all 'yea and amen' in the land. Outside the land, the Israelite was either in a backslidden condition or else under the active judgment of God. Moab, particularly, was a sad choice of residence for an Israelite, for Moab was under divine interdict. Elimelech's name means 'my God is King,' but, his name notwithstanding, he denied the sovereignty of God in his life when he moved to Moab. He soon paid for it.

1. MOVING TO MOAB (1:1-2)
2. MARRIAGE IN MOAB (1:3-4)
3. MISERY IN MOAB (1:5)

Note: Ultimate responsibility for the disastrous family move to Moab comes to rest upon the shoulders of Elimelech, the father and head of the home. His name means 'my God is King,' but for all practical purposes Elimelech had denied the sovereignty of God in his life.

There is a basic difference between a backslider, which Elimelech was, and an apostate, which he was not. A backslider rationalizes his wrong moves and finds excuses for them—something Elimelech no doubt did, basing his move on the famine. An apostate repudiates, root and branch, the faith he once professed to hold. Peter was a backslider; Judas was an apostate.

A BACKSLIDER RESTORED

RUTH 1:6-13

The high cost of backsliding is seen clearly in Naomi's testimony and in her two names. The name 'Naomi' means 'pleasant'—that was her going-away name. 'Marah' means 'bitter'—that was her coming-home name. Her years in Moab had been anything but happy. There she had lost her husband, seen her sons marry pagans and lost both her sons as well. Yet God blessed her and gave her back much more when she made up her mind to get back into fellowship with His people.

1. NAOMI'S GLAD TIDINGS (1:6)
2. NAOMI'S SAD TESTIMONY (1:7-13)
 - (a) The impact made by her walk (1:7)
 - (b) The impression made by her words (1:8-13)

Note: God leaves the apostate alone. Again and again in Romans 1 we read of certain ones that 'God gave them up.' He never gives up the backslider—He pursues after him. Thus Naomi heard the news that God had visited His people and a great longing sprang up in her heart to get back to the place of blessing.

Yet the backslider's condition is serious enough. Think of the terrible advice Naomi gave to those two girls down there in Moab—'I think you'd better stay down here. You'll have a much better chance of getting remarried. In Orphan's case the advice was all too successful. Often in later years, Naomi must have been haunted by thoughts of Orphan hurrying on to a lost eternity thanks to the advice she had given.

ILLUSTRATIONS

COURAGE

You may remember A. J. Cronin's popular novel, *The Keys of the Kingdom*. One of the main characters in his book is Father Chisolm, a missionary priest who has worked almost all his life in China against overwhelming odds. In one passage this good Christian missionary gives a clue to his remarkable courage and hope. He is talking to a distressed friend, a native farmer, who is wringing his hands together and bitterly complaining because his garden has been completely washed out by a seasonal flood. 'My plantings are all lost,' he cries. 'We shall have to begin all over again.' Father Chisolm quietly replies, 'But that's life, my friend: to begin again when everything is lost.'

DIVERSITY

The French poet Jean Cocteau found out early in life why diversity is better than uniformity.

As a young man, M. Cocteau was designing a stage set which required a tree as a background. He spent nights after night in the theater basement cutting out individual leaves for his creation.

Then a wealthy friend, whose father owned a factory, approached him with another idea.

'Give me to design of the leaf,' he said, 'and in three days you will have thousands of them here.'

After his friend's return, they pasted the multitude of identical leaves onto the branches.

The result, M. Cocteau recalled, was 'the most boring package of flat, uninteresting forms one can see.'

At last he understood why God has made each leaf on a tree and each man in the world different from any other.

THE CHURCH OF NORTH INDIA, THE CHURCH OF SOUTH INDIA & THE MAR THOMA CHURCH

REV. DR. J. R. CHANDRAN
Secretary

The sixth meeting of the Executive Committee of the Joint Council of CNI-CSI-MTC was held at the Church Mission House, Proctor Road, Bombay on 25th and 26th June, 1982. The meeting was jointly chaired by the Presidents of the Joint Council, the Most Rev. R. S. Bhandare, the Moderator of the CNI, The Most Rev. I. Jesudason, the Moderator of the CSI and the Most Rev. Alexander Mar Thoma, the Metropolitan of the Mar Thoma Church.

The following are some of the main actions taken by the Executive Committee :

1. Festival of Unity

During 1982 also the Festival of Unity will be observed by all the three churches on the second Sunday in November, namely on 14th November. The order of worship for this observance will be prepared by the Church of South India.

2. Joint Projects

On the basis of a report of the Commission on Joint Projects submitted by its convener, Mrs. D. L. Gopal Ratnam, the Executive Committee decided to give priority to two areas, namely, Rajasthan and Nepal. The programme in Rajasthan is to strengthen the work started by the Mar Thoma Church in the villages around Jaipur in close cooperation with the Rajasthan Diocese of the CNI. Mr. Richard Clark, the acting Director of the United Mission to Nepal was present at the meeting and gave an account of the programmes of the Mission. It was noted that Indian participation in several programmes such as medical work, rural development, agricultural development, education, etc. would be welcome.

The Committee decided to recommend that the Joint Council seeks membership of the United Mission to Nepal and to explore possibilities of sponsoring a few workers from India in one or more spheres of service under the auspices of the Joint Council.

The Joint Council will also encourage the cooperation of all the three churches in the mission projects among tribals in Orissa and in the Parkal area of Andhra.

3. Eucharistic Liturgies

The Committee noted with gratitude that the Booklet containing the eucharistic liturgies of the three churches in English had been published by the ISPCCK. It was decided to arrange the publication of the booklet in

Regional languages as early as possible, so that throughout India and outside, congregations of any one of the three churches will be able to use the liturgies of the other two churches also. This will greatly enrich the worship life of the churches and further strengthen the unity among the churches at the level of local congregations.

4. Name of the One Church

At the second meeting of the Joint Council a general consensus had emerged about the need for a name which will express the reality of the unity of the three Churches. It had also been agreed that the adoption of the name should be preceded by a process of study by all the three churches in which each church should arrange for full participation by local congregations. In order to help the focusing of the discussion the churches were also invited to propose possible names.

After considering different proposals and comments from the Churches, the Executive Committee decided to remit the following three names for the consideration of the churches :

- (1) Uniting Church in India.
- (2) The Church of India.
- (3) Bharat Christian Church.

5. National Issues

The Committee received reports on the current social political and religious situation in the country and adopted statements on a few major issues.

(a) *Communal violence* : The Committee expressed great concern over the recent irruption of violent communal conflicts in different parts of South India, including those in Kanyakumari and Tirunelveli Districts where Christians became targets of violent attacks. 'There is obvious resurgence of religious communalism and casteism. If these developments are allowed to go unchecked irreparable damage will be done to the social, political and cultural fabric of our nation destroying our democracy and national integration'. The Committee appealed to the leaders of all religious communities to take steps to strengthen those elements of their religious faith and practice which contribute to peace, harmony and unity, rather than divisiveness and conflict, and called upon the Christian churches and agencies to be respectful of other religions and to be sensitive to the feelings of the people of other faiths when they make their evangelistic proclamations. Churches are also asked to explore ways by which the

great religious festivals are made occasions for joint celebrations rather than display of communal exclusivism. The Committee also appealed to the Central and State governments to take effective steps to curb the programmes of quasi-religious and political organisations which are of a para military character and the public rallies which incite communal conflict.

(b) *Rich and Poor*: The Committee was deeply concerned about the widening gap between the rich and the poor in spite of the great progress made in scientific and technological advance and industrial and agricultural production, and affirmed that 'the leading political parties in our country do not seem to have the political will and commitment to the national goals of justice to take the steps necessary to bring about a more just distribution of the wealth of the nation'. It called upon the churches to become awakened to the situation and to take their stand on the side of the poor and to be willing to cooperate with the social and political movements which champion the cause of the poor in their struggle for justice.

(c) *Political murders and Police violence*: Referring to the reports of increasing incidence of police violence and political murders the committee affirmed that the Government has the responsibility to guarantee the security

of life to all citizens. The Police should not be permitted to inflict any kind of punishment or physical violence on their own authority or to be used as instruments of political parties or any other vested interests.

(d) *Erosion of Moral values*: Another issue of major concern was the erosion of moral values recently happening in the national life, such as rampant corruption in many spheres of public life, the compromising of democratic procedures in the choice of certain state governments, the growth of authoritarianism weakening the political processes, etc.

The Committee urged that the positive and purposeful secularism which we inherited from the leadership of Gandhi and Nehru be preserved and further strengthened.

The Committee expressed even greater concern over the lowering of spiritual and moral commitment in certain sections of the Indian Church, seen in the practice of casteism, abuse of power by those in authority, lack of integrity in the administration of funds, corruption in institutions, etc. and called upon the churches to take appropriate steps to renew their image as witnesses to Jesus Christ, the servant Lord.

C.L.S. BOOKS

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WHITHER OUR PRIORITIES?

REV. M. AZARIAH
General Secretary

One of the Gospel models for partnership in mission is found in the incident recorded in Luke Chapter V : 1-11.

On the shores of the Lake of Gennesaret on one occasion, the Master asked the first of his new found disciples to launch out into the deep for a catch of fish. The fisherman Peter mildly protested by saying that he had his partners had worked hard all night long but caught nothing. However, he said, because the Master had commanded, they would push the boat into deep waters and let down the net. And what was the result? A stunning success. The catch was enormous. So much so, the nets were breaking and they had to call upon other boatmen as partners to pull the net with so much fish that filled both the boats. Here was a picture of perfect co-operation between the Master and the disciples in partnership with others. As I see, there is also enough material in the above parable to discern the context, the content as well as the commitment that are needed for discovering and implementing the priorities for the mission of the Church.

It is the presence of the Lord that brings about the discernment of the context. Though seasoned fishermen they were apparently they worked all night in vain trying to fish probably in the shallow waters or in familiar spots. But the Lord would direct them to put out their boats into deep waters. And when they dared to identify the new factors of environmental context in the deep sea, their labours achieved amazing results. Nay, more. The presence of the Lord with them also brought about a clear self-understanding to Peter who confessed, 'Lord, I am a sinful man'. It was only after the disciples learnt to discern the context of their work as well as their own self-condition and situation, the Lord gives them the mission, 'From now on you will be catching men'. Even today, only after the Church reckons with its own context both within and without, can it meaningfully engage in its mission. What then is the context for the mission of the Church of South India today? What is the nature and mood of the Society we live among? What are the cultural, sociological, economic and political milieux that would largely determine the response of the target-communities around us? Indeed the challenge of our changing context for mission will continue to be there. So let us shed our complacencies and be vigilant to read the 'signs of the times'.

In the parable, the content of the mission can be identified and interpreted as centering upon 'catching men', i.e., to bring about encounter of women and men with the Master and Lord Jesus Christ. When the priorities for this decade were identified by our Dioceses, What was the centre of their goals and purposes? The reports in this book-reveal that in every case, Evangelism or proclamation of Christ is identified as the first priority. We certainly can praise God for such unanimity of mind in our Church. At the back of this common mind is the same urge of St. Paul, 'Woe unto me if I preach not the Gospel'. But then there is also the awareness of the Godgiven opportunity of the open door for the Gospel in our country to 'profess, practise and propagate' our faith under the secular democratic constitution. This freedom is denied, let us remember, to our immediate neighbour like Nepal, Pakistan, Bangladesh, Burma, etc.

The original mandate to the Church, as found in the great Commission (Matthew 28 : 19-21 ; Acts 1 : 8) were also accepted by the Founding Fathers of our Church, when they declared in the constitution 'to be ever mindful of its missionary calling, and pray that it may not only be greatly used of God for the evangelisation of South India, but may also take its due share in the preaching of the Gospel and the building up of Christ's Church in other parts of the world'. Do our priorities reflect such a vision, looking beyond the borders? The commitment of the Disciples in the Lake incident consisted in their obedience to the Master's command as well as in their readiness to involve and depend on others as partners to their Mission. It must be noted that it was the consequence of their obedience to their Master's command to let down the nets into deep waters, that resulted in great catch of fish which really motivated the disciple to call upon the other partners to come and help. And when the first disciple and their partners together shared in the commitment to do what the Master had commanded then comes further call from the Master for commitment to catching men from then on. Thus the disciples were invited to a triple commitment, namely, commitment to their Lord, to the partners and to the people who are to be caught in terms of the Lord's mission. Following 1981 census, our nation can boast of about 700 million people midst whom live some 20 million Christians of many Church and denominations. In the four southern States, the CSI with about 2 million members live in the midst of about 200 million population, with all the cultural, and social complexities. It is to this mass of people we are committed to witness of Jesus Christ as the Life of the World. How far our priorities for the decade, are committed to the people? What sections of people are identified with what patterns of ministry for them? How far our priority programmes reflect our concern for the least of the brethren' (Matt. 25 : 35 f) and the poor to whom Jesus claimed that he was anointed to preach the Gospel (Luke 4 : 12-21).

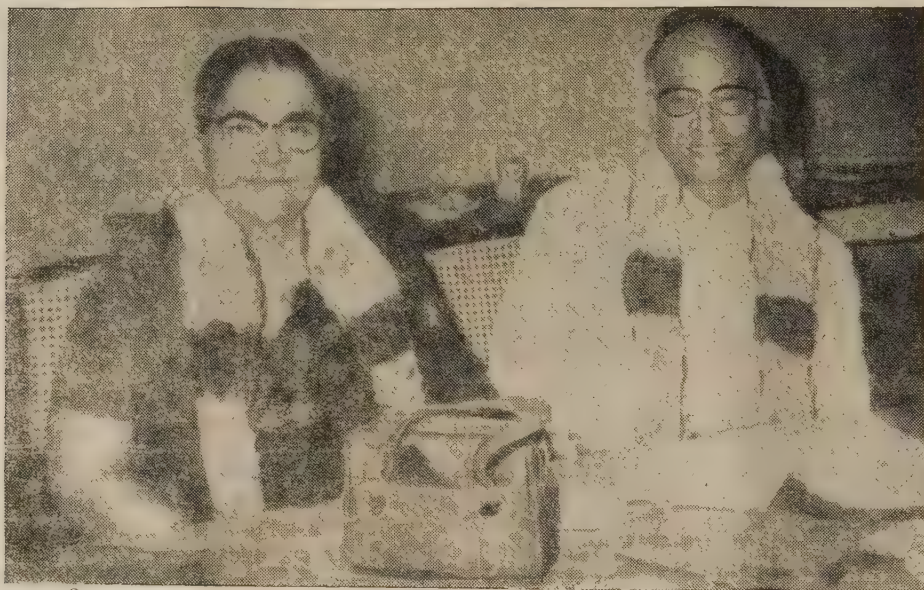
The challenge of the pervading poverty and the injustice seem to be always with us. Even so let us heed the call of the Master who bids the Church to go to the by-ways and lanes and invite for their feast of the Kingdom, the poor, the crippled, the blind and the lame 'so that my House will be full' (Luke 14 : 21-23).

STOP PRESS

Obituary

Indeed it is with deep sorrow we inform our readers about the sudden demise of Rt. Rev. George Devadoss, formerly the Bishop in Madurai-Ramnad Diocese on August 23, 1982 at his residence in East Tambaram. He was born on January 22, 1911 ; consecrated as Bishop on November 18, 1959 ; retired on January 22, 1978. Please uphold Mrs. Devadoss and the family in your prayers.

Bishop Solomon Doraisawmy Retires



Bishop Solomon Doraisawmy had a chequered career. His father, Ponnusamy Doraisawmy, was a staunch Hindu village leader. He was a leading Tamil Scholar and the poet of the day. He and his family members were converted by Rev. Alexander Silver, the C.M.S. Missionaries. Of course, they had to withstand the hostility and the persecution of the villagers. Being the only child of his parents, Solomon Doraisawmy received the highest quality of love, care and training. However this was short lived. His father expired when he was only 11 years; soon followed by the death of his mother six years later. The orphaned child was supported by the Rev. Silver and was educated for his B.A. in Chemistry. He studied intermediate in Voohrees College, Vellore; B.A. in American College, Madurai; L.T. in Meston Training College, Madras. Later on he did his B.D. in U.T.C., Bangalore. By then he has chosen Grace Christina Thangamani as his life partner—who has been a rock of strength in his ministry.

As a pastor he started his career from Kilpakam near Arakkonam. Later on his services were loaned to the India Christian Endeavour Union and he worked there

for five years as its Travelling Secretary. In 1957 he was called back to the Madras diocese and was appointed as the Headmaster and Correspondent of St. Andrews High School, Arakkonam. In 1964 he was called to the Bishopric of Trichy-Tanjore diocese and was consecrated as the bishop on February 8, 1964. He was elected as the Deputy Moderator in 1974—held the office for 3 terms and in 1980 he was elected as the Moderator.

In 1981 he was awarded the degree of Doctor of Divinity by the Serampore University for his services to Christian Higher Education and for the work of the Council for Child Care.

Soon after his retirement he went to Australia on an assignment of writing two books: (1) The changing face of the Christian Church in India; (2) My eyes have seen glory (an autobiography). Now he is at the Melbourne University as a visiting professor of theology. His wife also stays with him.

His contribution to the diocese and the Synod is immense and a big list of his achievements certainly make him to be one of the outstanding leaders of the church.

TRICHY-TANJORE DIOCESE

Rev. Dr. R. Paul Raj was consecrated as the Bishop of Trichy-Tanjore diocese on June 21, 1982, in Trichy. He has about 20-year of rich pastoral experience, coupled with



New Bishop for Trichy-Tanjore Diocese

RT. REV. DR. R. PAUL RAJ, B.A., B.D., S.T.M.Th.D.

he scholastic knowledge, and the teaching experience in a Theological College. His wife, with her enthusiasm to develop the Women Fellowship's Activities, will surely be an asset to him and to the Diocese. They have two children.

We congratulate him and assure him of our prayers.

—Editor.

NEWS FROM MEDAK DIOCESE

1. Junior College at Nizamabad

The Govt. of Andhra Pradesh has permitted the C.S.I. High School, Nizamabad to start Intermediate Courses from this academic year. The Bishop P. Victor Premasager has inaugurated the Junior College on July 17th. The function was presided by the District Sessions Judge. The Rev. B. P. Sugandhar, Diocesan Education Secretary, Rev. K. Joseph, Chairman, Godavary D.C.C., and other dignitaries were present at a well attended function. Mr. L. Surya Prasada Rao, Principal of the College proposed vote of thanks.

2. Vocational Courses at Wesley Junior College, Medak

The Govt. of Andhra Pradesh has permitted the Medak Junior College to start courses in Animal Husbandry, Crop Production and Secretarial Practice. The College is indeed fortunate to have these courses as there was stiff competition from several private managements throughout the State seeking permission from the government to introduce vocational courses. As Wesley Junior

College is situated in the rural area the present courses will greatly help the rural children.

3. Starting of a New Degree College

The request for opening a degree college by the diocese is under active consideration of the government. The University Commission has already had a first round of discussions and inspection. A delegation consisting of Bishop P. Victor Premasager, Rev. B. P. Sugandhar, Education Secretary, Rev. B. Prabhaker Rao, Chairman, Medak DCC and Miss P. Peter, Principal, Wesley Girls Jr. College, Secunderabad met the Chief Minister, Education Minister and the Vice-Chancellor of Osmania University and urged them to accord permission and allot 20 acres of land at an early date. The Chief Minister assured that the matter will be favourably considered.

4. Synod helps the Fire Victims

The Synod was very kind in helping 19 families of Gorrekal Pastorate whose huts were gutted during this summer. It was a timely and substantial help. It came as a big relief. The Synod could also take up this programme on a war footing as ninety per cent of our Christians live in thatched houses.

5. Village Church Dedicated

The Bishop P. Victor Premasager has dedicated Irugupalli Church on 25.7.82. More than half of the cost of construction was met by the village Christians themselves. The contributions mostly consisted in kind viz. cement, Shahabad stones, Asbestos sheets, doors, sand, electrical fittings etc. The whole village wore a festive look. Mrs. Daisy Premasagar was also present in the dedication service. Rev. B. Prabhaker Rao, Presbyter-in-Charge of Sangareddy Pastorate and Chairman, Medak DCC conducted the service. Several neighbouring Presbyters took part in the service. Rev. R. Samuel, Property Secretary of the Diocese led the intercessions.

REV. B. PRABHAKER RAO,
Correspondent, SICM

COIMBATORE DIOCESE

The Sunday of the Tenth after Pentecost (8th August) was observed as YOUTH SUNDAY throughout the diocese. Every year we are observing this. The youths who are the hope and the pillars of the church will conduct the service on that day.

Accordingly, this year Youth Sunday was observed in the diocese grandly. Sunday Service was led by the youths in many churches and even the youths preached in the service. After the service, they arranged some educative and interesting programmes like Bible Study, Games, Quiz and Talent Show etc. to spend the rest of the day. The youths were gay and happy throughout the day. One pastorate published a souvenir on behalf of their Youth Fellowship.

Church campuses filled with Youth Sunday activities. In one circle of our diocese three pastorates youths joined together and organised one-day Retreat in which Diocesan Youth Workers participated. There was an interesting Group Discussion on the title of 'Why I am a Christian?' The youths contributed their ideas very well.

The youths of our diocese are being occupied and fed by the Diocesan Youth Workers quite frequently through Retreats and Get-together meetings.

REV. JAYAKUMAR,
Diocesan Youth Worker.

News from All Over....

SLUMDWELLERS STRUGGLE FOR A NEW LIFE

At the national conference on 'Slumdweller's Struggle for a New Life', 33 voluntary agencies representing the slumdweller's across the country, unanimously decided to form a national forum. The three-day conference just concluded at the Ecumenical Christian Centre, Whitefield, Bangalore appealed to the organised working class movements and other organised forces which are committed to bring about a just order to join hands with Slumdweller's in their struggles. The conference also issued a call to all the slumdweller's to unite at regional, state and national level to exert pressure in Legislative bodies and in the parliament in furthering the cause of slumdweller's. It is with this vision that the 33 voluntary agencies who attended the conference resolved to form a national forum.

The conference highlighted the inhuman urban land-legislations, the apathy of the bureaucracy and the intimidation of the Police and the other coercive forms of state power on the Slumdweller's. The political parties which consider the slums as instant vote-banks contribute only to the negative political processes in the slums. The slumdweller himself is by no means above corruption, for the traditional leadership in the slums tend to be exploitative.

The Conference recognises that the proliferation and perpetuation of slums has direct bearing on the related problems of the rural poor, migration, urban planning, industrialisation, exploitation of the unorganised masses and the process of uneven economic growth, altogether producing a social matrix of the Urban India today, which is intensely complex. The conference raised the need for further clarity on an over all perspective which would help the various agencies working in the slums with the right approach and involvement in the struggles of the slumdweller.

The conference shared varied experiences of Voluntary Agencies working in the different slum situations in the country. In organising slum people the participants felt that women in the slum are proving themselves increasingly as potential agents of change. Training programmes geared to create a cadre of leadership from within the people should be based on the principle of 'learning from experience' and be conducted in the slum itself. The conference highlighted the need for effective methods of communication to bring about awareness and solidarity among the slumdweller's. The concept of professional social workers came under severe attack. Sociology is valid but the concept of social work, they felt, is a technology which sanctions a kind of status quo which has to be questioned. The Conference issued a word of caution to all the voluntary Agencies to be self-critical and ask themselves—'to whom do our work benefit?'

The National Forum for Voluntary Agencies working in the slums constituted a working group with representatives from Bombay, Ahmedabad, Calcutta, Hyderabad, Madras, Madurai and Bangalore. An open invitation is extended to all those agencies who share the vision for a life with dignity for the slumdweller's and help generate a national movement on the issues of slumdweller's. Those interested are requested to get in touch with the Co-ordinator, The National Forum for Agencies working in Slums (FAWINS) Ecumenical Christian Centre, Whitefield P.O., Bangalore-560 066.

'1000 Christians come back to Hindu fold'

About one thousand Christians in Viraghatam area in Srikakulam district were re-converted to Hinduism on the Independence day by the Viswa Hindu Parishad, a spokesman of the Parishad told PTI here today.

Leaders of the Parishad today performed the rituals at Viraghatam to take back the Christians into the Hindu fold, the spokesman added.—PTI

8 Harijan Christians reconverted

Eight Harijan Christians were reconverted to Hinduism in Neyveli in South Arcot district of Tamil Nadu.

The conversions took place at a simple ceremony organised by Mr. K. Narayanaswamy, State convener of the Tamil Nadu unit of the Arya Samaj—U.N.I.

Teresa rescues 37 disabled children

Mother Teresa has rescued 37 handicapped children from a badly shelled mental hospital in West Beirut where staff said patients had died of starvation.

The Nobel prize-winner arranged yesterday for the half-starved and neglected children to be taken into the care of nuns in mainly Christian East Beirut, where they went in a convoy of cars from the International Red Cross.

Until evacuated, the children had huddled on soiled rubber mattresses two to a bed, with too few staff to feed or wash them. Four days ago 27 of the stronger children were moved to a safer part of West Beirut after staff reported that eight had died of starvation.

Mother Teresa was sent to Beirut as an envoy by Pope John Paul to demonstrate solidarity with victims of the Israeli bombardment.

The hospital stands in the southern Palestinian neighbourhood of Sabra and its top two storeys have been devastated by Israeli high explosive and phosphorous shells.

Since the war began at the start of June, the 200-strong nursing staff has dwindled and all the doctors have fled leaving only ten nurses to look after about 450 mental handicapped patients of all ages.

Mother Teresa took one crying youngster into a car with her and gave him a bottle of milk as the Red Cross convoy set off through the desolate suburbs. Staff were not optimistic about the survival chances of yesterday's evacuees.

The evacuation still leaves more than 400 older patients with no home to go to. The most disturbed patients squat naked in ciners in a gloomy basement amid powerful stench of urine.

The Government-run hospital, a five-storey building flying several Red Cross flags, but staff said this had not stopped it being shelled on three separate occasions. Sixteen patients had died so far in the bombardment, they said. *Reuter.*

Middle East Messages

(Eastern Orthodox) Patriarch Ignatius IV of Antioch and All the East, President J. Aharonian of the Union of Armenian Evangelical Churches in Lebanon and Syria—two of the three presidents of the Middle East Council of Churches—and MECC General Secretary Gabriel Habib sent the following message to World Council of Churches General Secretary Philip Potter, 10 June. A similar message was received from the third MECC president, Coptic (Oriental Orthodox) Church Bishop Athanasios :

Israel is invading Lebanon and causing further destruction and suffering to its population and to the Palestinian community. This is in addition to the suffering already endured over many years by the people of this beloved country. The Middle East Council of Churches hopes therefore that you will speak out and demand from the powers concerned that all aggression be stopped and that full Lebanese sovereignty be restored. We also need your assurance that you will continue to work towards the establishment of a just peace in Lebanon and the Middle East as a whole.

A reply from Potter was sent 17 June

I have received the moving messages sent by you as Presidents and General Secretary of MECC and hasten to reassure you of the continuing commitment of the WCC to working towards the establishment of a just peace in Lebanon and the Middle East as a whole. Together with many of our member Churches the WCC has already urgently appealed for unconditional and immediate withdrawal of all Israel's armed forces from Lebanon. I reiterate this appeal, recalling that the WCC has consistently deplored the escalation of violence whether

through random acts of brutality and terror or through dangerous concepts of 'limited war'.

The Present UN estimate of well over one million people in Lebanon being directly affected by the recent Israeli invasion confirms the alarming scale of the present crisis. The information about both Lebanese and Palestinian people suffering such a considerable and grievous civilian casualties, with whole communities held hostage and deprived of relief, has led the WCC to explore every possible means to bring relief supplies into Lebanon. We are appealing to our member churches for urgent gifts in cash and, where appropriate, in material aid. We express our greatest admiration and give thanks to God for the heroic and effective way in which the churches of Lebanon and the MECC together with other aid agencies are providing relief facilities despite the tremendous physical difficulties and dangers you are facing.

Our immediate concern is with the urgency of ensuring an effective and durable cease fire to spare not only civilians but also armed forces from further futile slaughter. On a longer term but no less urgently, we assure you of the WCC's support for the need to respect and re-establish Lebanese integrity and sovereignty. The WCC also continues to recognize the need for mutually recognized and secret frontiers for the State of Israel. Furthermore, since the issue of Palestine is inseparably linked with the security of both Lebanon and Israel, the WCC reaffirms the need for realizing the land delayed rights of the Palestinian people to self-determination and statehood.

We are appealing to all our member churches to bear up in prayer all the Christian communities of the Middle East together with all their Muslim and Jewish neighbours. May you all be led into the ways of justice and peace.

—E.P.S.O.

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SLAVERY IN THE TAMIL COUNTRY A HISTORICAL OVER-VIEW

By DR. S. MANICKAM—CLS-1982, Pages 122, Price Rs. 15

Glorification of the past, points out Robert Bella, is an unhealthy sign in any society. It would mean that nothing much is happening at present in that society and, therefore, this preoccupation with the centuries gone by.

The bulk of the historical writing in Tamilnadu, be it in Tamil or English, has been a glorification of the past, in various degrees. All these works have been mostly on what kings and nobles did, the temples they built, the grants they gave and the battles they fought. It was as if the millions of people in these kingdoms did not matter at all for the historians. Movements and the growth of ideas never attracted any scholarly attention. Then came Burton Stein who with his seminal article on the *Position of Peasants in Pallava days* (Adyar Library Bulletin) broke new grounds and pointed out fresh areas of research. Still there were very few who looked at the past of Tamilnadu critically, except researchers like N. Subrahmanian who wrote the article *Position of women in Sangam age* (Araichi October 1966). He painted a rather grim picture. Other than such sporadic works we have largely been satisfied with saying that everything was great in ancient Tamilnadu. S. Manickam's *Slavery in the Tamil Country* has to be seen in this background. With his needle of scholarship he pricks the bubble of the golden past of Tamilnadu. In many ways this work is bold and fresh, qualities that are rather rare in the field of historiography in Tamilnadu.

This important aspect of the socio-economic history of Tamilnadu, slavery has been a subject from which most scholars have shied away. There has been very

few articles on this subject. (B. Natarajan wrote one in 1939 about slave trade in Madras and A. Swaminathan about the slaves in Chola temples in 1980). There is reason for this hesitancy on the part of scholars. It is a topic that is closely associated with caste system and its implication in inequalities in the spheres of human dignity and economic opportunities. But it is also a subject that has a lot of relevancy to the present, with the new emphasis on human rights and the government's efforts to eradicate bonded labour.

For this work, Manickam has relied mainly on archival material. Such written records as they exist pertain only to the last two centuries. Epigraphical and literary sources that concern the earlier period have not been used much. The reason for this may be the unreliable and ambiguous nature of the available source material itself. For instance it is interesting to note that even where there have been clear references to slavery, the annotators and historians attributed a totally different meaning to those phrases and kept up the golden image of the Tamil past. Example-Parimezhalar, a 18th century A.D. commentator of *Thirukural* saying that the term *Adimai* that occurs in *Kural* meant a servant. But dealing with the British period, the period of written records, the author is on firm grounds and it is here that the book excels. Manickam has done a significant service for Indian studies by tackling this topic with courage and honesty.

However, it must be pointed out that better care should have been given in the preparation of bibliography and indexing. Periodicals should have been listed separately. Indexing is not exhaustive. In a work of this nature concept indexing is called for. One also wishes that an important work like this had been produced in a better manner than it has been. These are of course minor drawbacks that could have been removed by closer editorial supervision.

S. THEODORE BASKARAN

A BAD EXAMPLE

One Saturday night a young couple were involved in a car crash. The young man was killed and his sweetheart, a popular High School girl of seventeen, seriously injured. They were taken to hospital and the parents of the girl were called. The mother had been unable to sleep that night, for she thought she had seen a bottle in the young man's pocket as the couple left home. At the hospital the parents learned that both had been intoxicated at the time of the accident, and a half-empty bottle had been found in the car. The girl's father flew in to a rage and exclaimed, 'If I can find the person who sold these children that whisky I'll kill him. On returning home, the father felt he must have a drink to steady his shattered nerves, so he went to his secret cache of liquor. Instead he found a note in his daughter's handwriting, 'Dad we hope you won't mind our taking your whisky with us tonight.' It had been the father's own liquor that had intoxicated the young couple, resulting in the critical injury of his daughter and the death of her boy-friend.

(Gal. 6:7)

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2. Two Programme Secretaries :

To look after the Development Education of College Students, Christian Congregations and Theology Students. Graduate preferably with degree in Social Work, Economics, Sociology, Political Science or Mass Communications. Minimum Age, 25 years, with good knowledge of Hindi and minimum work experience of two years in developmental and social organisations of Theological college with special focus on Rural India.

Salary :

Basic Rs. 600-25-800-EB-800-30-980 Plus Dearness Allowance 20 % of the Basic Salary, plus free reasonable accommodation or House Rent Actuals upto Rs. 300 and Savings Fund Benefit of Rs. 50 on equal contribution basis.

Appointment will be made on term basis for a period of three years in the first instance, renewable on mutual basis for another term of three years. Higher start possible.

Please apply in confidence by 30th September 1982 to :

The General Secretary,
Raipur Churches Development & Relief Committee,
A-38, Housing Board Colony,
Shankar Nagar, RAIPUR-492 007 (M.P.).

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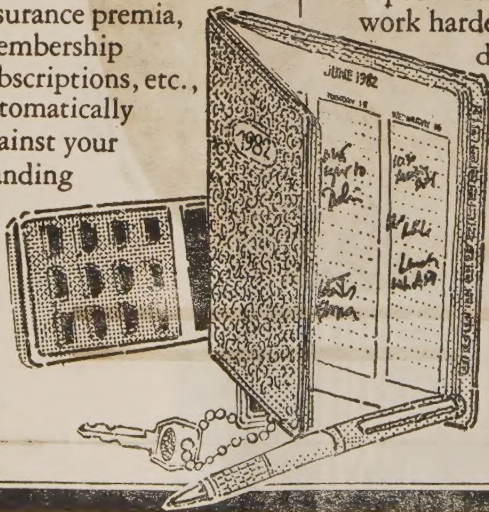
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